and in his being. All thinking on the subject that
is not atheistic or materialistic or else primitive
and anthropomorphic, has to start from this
admission or to arrive at this fundamental concept.
It is true that certain religions seem to suppose an
extracosmic Deity who has created a world outside
and apart from his own existence; but when they
come to construct a theology or spiritual
philosophy, these too admit omnipresence or
immanence,—for this omnipresence imposes itself,
is a necessity of spiritual thinking. If there is such
a Divinity, Self or Reality, it must be everywhere,
one and indivisible, nothing can possibly exist
apart from its existence; nothing can be born from
another than That; there can be nothing unsup-
ported by That, independent of It, unfilled by the
breath and power of Its being. It has been held
indeed that the ignorance, the imperfection, the
suffering of this world are not supported by the
Divine Existence; but we have then to suppose two
Gods, an Ormuzd of the good and an Ahriman
of the evil or, perhaps, a perfect supracosmic and
immanent Being and an imperfect cosmic
Demiurge or separate undivine Nature.
This is a

possible conception but improbable to our highest
intelligence,—it can only be at most a subordinate
aspect, not the original truth or the whole truth
of things; nor can we suppose that the one Self
and Spirit in all and the one Power creator of all
are different, contrary in the character of their being,.
separate in their will and purpose. Our reason